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Christ King in Zion:

AN

HALF CENTURY

DISCOURSE,

DELIVERED IN HADLEY,

MARCH 3, 1805.

AND IS NOW ADDRESSED

To the Inhabitants of the Town,

AT WHOSE REQUEST

THIS IMPRESSION OF THE DISCOURSE IS MADE:

BY SAMUEL HOPKINS, D. D.

Pastor of the Church of Christ in said town.

NORTHAMPTON,
PRINTED BY THOMAS M. POMROY.

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1805.

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Christ King in Zion:

AN

HALF CENTURY

DISCOURSE.

PSALM II. 6.

Yet have I set my king upon my holy hill of Zion.

THE words of my text respect Christ, and the opposition the heathen, their kings, and rulers, would make to Christ and his kingdom. “Why do the heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, &c.” *Yet have I set my king upon my holy hill of Zion.*

Zion was high ground in Jerusalem, upon which stood a strong fortress, in which David, when taken by him, dwelt, and *called it the city of David*. It was a distinguished part of the city: and *Zion* and *Jerusalem*, seem to be used synonymously in the sacred scriptures. The Lord shall yet comfort *Zion*, and shall yet choose *Jerusalem*. Zech. i. 17. Look upon *Zion*, the city of our solemnities; thine eyes shall see *Jerusalem*, a quiet habitation. Isai. xxxiii. 20. Either, or both, are used for the church of God. Do good in thy good pleasure unto *Zion*; build thou the walls of *Jerusalem*. Psal. li. 18. For *Zion's* sake I will not hold my peace, and for *Jerusalem's* sake I will not rest, until the righteousness thereof

go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name. Isai. lxii. 1, 2. This prophecy respects the church, and in the last words of it, was fulfilled at *Antioch* ; where the name *Christians*, was first given to the church, by which it is called to this day. In my text *Zion* is put for the church of God ; also in Psal. cxxix. 5. Let them all be confounded and turned back, that hate *Zion* ; and Isai. lxvi. 8. Who hath heard such a thing ? Who hath seen such things ? Shall the earth be made to bring forth in one day ? or shall a nation be born at once ? for as soon as *Zion* travailed, she brought forth her children. *Zion* then is, in the sacred scriptures, put for the church of God : and my text contains this truth, *That Christ is king in Zion.*

Christ is king, and the church is his kingdom. This I shall attempt some evidence, and illustration of, by the following particulars.

1. Christ hath all power given to him. After his resurrection, when the eleven disciples saw him, they worshiped him. And Jesus spake unto them, saying, “ *all power is given unto me in heaven, and in earth.* Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo I am with you alway, unto the end of the world.”

This commission given by him to his apostles, Christ evidently grounded upon what he had declared, that *all power was given unto him.* And in the commission given them, he respected, not the apostles only, but the ministers of his church in succeeding generations ; as appears by his saying, *and lo I am with you unto the end of the world.* For whatever ends all power is given to Christ, his accompanying the declaration of all power given to him, with the exercise of it, in the commission given by him to his apostles, to go forth, and set up his church in all nations, seems to shew, that the founding, support, and government of his church, was one primary end, for which

which all power was given to him ; and that this, with him, should be made a primary object, in the exercise of it.

2. With respect to his divine nature, Christ is *over all, God blessed forever*. It is therefore in respect of his *human nature*, that power is, or could be given to Christ. And this seems to be taught us, when it is said, “ The Father hath given him authority to execute judgment, because he is the son of man.”

3. Christ to whom all power is given, hath dominion over all his enemies. Rule thou in the midst of thine enemies. Psal. cx 2. The Lord is great in Zion ; and he is high above all people. Psal. xcix. 2. God hath set him at his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath put all things under his feet ; and gave him to be head over all things to the church. Eph. i. 20. and on. By this it appears, and by Heb. ii. 8. and on, and by I. Cor. xv. 27. that when it is said of man, Psal. viii. 6. “ Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet.” Particular respect was, by the spirit of inspiration, therein had, to the *Man Christ Jesus*.

4. God, who put all things under his feet, gave Christ to be *head over all things to the church* ; which imports, particular respect had to the church, in the power and dominion given to Christ—that it is given to him for the sake of the church, or for the benefit of it ; and that the church is committed to him, his care and government. And Christ, who hath all power given him in heaven and in earth, and is head over all things to the church, is able to effect all the divine purposes respecting his church, and all the promises made to it. All power is in Christ’s hands ; and he will govern with a constant regard to his church, and to the accomplishment of the promises made to it. Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands ; thy walls are continually before me. I will never leave thee

nor forsake thee. Heb. xiii. 5.—The promise here respected, I doubt not, is that of God to his ancient church. Deut. xxi. 6. The Lord thy God is he that doth go with thee ; he will not fail thee nor forsake thee. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever.

The prophecy of Balaam, looks forward to the coming of Christ. The Lord his God is with him, and the shout of a king is among them. His king shall be higher than Agag, and his kingdom shall be exalted. I shall see him, but not now ; I shall behold him, but not nigh : there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab. Numb. xxiii. 21. and xxiv. 17.

The prophecy of Daniel respects both Christ, and the church, his kingdom. In the days of those kings, before the end of the *Assyrian, Persian, Grecian* and *Roman* Empires, shall the God of heaven set up a kingdom, which shall never be destroyed.—It shall break in pieces and consume all these kingdoms ; and it shall stand forever.—Christ king in Zion, hath power to raise up, or to destroy, all terrestrial kingdoms ; to exalt or bring them low. He increaseth the nations, and destroyeth them. He enlargeth the nations and straiteneth them again. Job. xii. 23.—He changeth the times and the seasons ; he removeth kings, and setteth up kings. Dan. iii. 21.—Therefore,

5. Christ who hath all power, governs the world, and men in it, so as to make all things and events, subserve the divine purposes respecting his church and kingdom. Thus saith the Lord, Remove the diadem, take off the crown, exalt him that is low, and abase him that is high. I will overturn, overturn, and overturn, and it shall be no more until he come whose right it is ; and I will give it him. Ezek. xxi. 26, 27.—My counsel shall stand and I will do all my pleasure.—I have purposed, I will also do it.—I will place salvation in Zion, for Israel my glory. Isai. xlvi. 10. and on. Men, nations, and kingdoms, are in the hands of Christ ; wholly subject to his power, to do by, and with them as he pleaseth : they can do neither less or more, than he causes, or permits them to do.—*There are many devices in a man's heart ; nevertheless the*
counsel

Counsel of the Lord that shall stand.—Nations and kingdoms have their devices, and employ their wisdom and strength forⁿ the effecting of them : but the attempts of men, of few or many of them, are vain, if against his will who hath all power in heaven and earth given to him. They can do neither more nor less, than it is the will of Christ, to cause, or to suffer them to do ; and neither more nor less than shall subserve his purposes. In this sense, they are *all his servants* ; subject to his control ; nor can they do any thing, but forward, and serve his designs. One nation may subvert another, and exult in it, and proudly boast of their wisdom and strength. But what was said to the proud Assyrian, will apply to them. O Assyrian ! the rod of mine anger, and the staff of mine indignation.—He saith, By the strength of my hand I have done it, and by my wisdom.—Shall the axe boast itself against him that heweth therewith ? Shall the saw magnify itself against him that shaketh it ? As if the rod should shake itself against them that lift it up ; or as if the staff should lift up itself, as if it were *no wood*.—When any evil ariseth, it is from the hand of God, tho' wicked men may be the instruments of it. *The Lord hath made all things for himself, yea even the wicked for the day of evil*, as his instruments thereof.—With him is strength and wisdom ; the deceived and the deceiver are his.—Thine is the kingdom O Lord, and thou art exalted as head above all—thou reignest over all—in thine hand it is to make great, and to give strength. The Lord bringeth low, and lifteth up—raiseth up the poor out of the dust—lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory : for the pillars of the earth are the Lord's I. Sam. ii. 7, 8.—To us a child is born, unto us a son is given ; and the *government shall be upon his shoulders* : and his name shall be called *Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace*. Isai. ix. 6. This text teaches us, of Christ, that the government is upon his shoulders. He governs the world ; and will, until the end of the world, and the resurrection of the dead. Then cometh the end, when he shall deliver up the kingdom to God, even the Father ; when he shall have put down all
rule,

rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. I. Cor. xv. 24. In his government of the world, Christ will always be mindful of and regard his church, in the administration of his dominion. [Here I refer the reader to Isai. xlix. 14, 15, 16. and to Heb. xiii. 5, 6. which texts have been already cited under the fourth particular.]

I now further add, that Christ, always mindful of the church, will not forsake it in adversity ; but will still preserve it in all dangers. Thus saith the Lord that created thee O Jacob, and he that formed thee O Israel, fear not ; thou art mine. When thou passest through the water, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. Isai. xliii. 1, 2.—Again, Hearken unto me, O house of Jacob,—which are borne by me—which are carried from the womb : and even to old age—and unto hoar-hairs will I carry you : I have made, and I will bear ; even I will carry, and will deliver you. Isai. xlvi. 3, 4.—Christ ever hath been, and ever will be mindful of his church ; to preserve it, that it be not lost ; and to perform his word concerning it.—The mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee. Isai. liv. 10. and xli. 10. and on.—Fear not ; for I am with thee ; be not dismayed ; for I am thy God : I will strengthen thee ; yea I will help thee ; yea I will uphold thee. I the Lord thy God will hold thy right hand, saying unto thee, fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith the Lord, thy Redeemer, the Holy one of Israel. When Christ said of his church, *The gates of hell shall not prevail against it*, it implies that he will never forget and suffer it to be destroyed. In his dealings with the nations, Christ will be mindful of and regard his Church, and so as to remove or destroy nations, when, and as far as his cause and church shall require it. Whatever may become of a nation, his church shall not sink ; but nations shall sink, if the support of his church and cause require it. And he will control hell for its preservation, and never suffer it

to overthrow and destroy his church. And if the greatness of a nation, their multitude and strength, stand in the way of the preservation of his church, and as far as shall be requisite to his purposes towards the church, Christ her king, will break them, as with a rod of iron, and dash them in pieces like a potter's vessel. Context v. 9th. *The Holy one of Israel*, (an appellation of the God of Israel often used) seems to respect Christ, who was eminently the *Holy One* of that nation : and it is said Isai. xliii. 3, 4. *I am the Lord thy God, the Holy one of Israel, thy Saviour : I gave Egypt for thy ransom, Ethiopia and Seba for thee.* Since thou wast precious in my sight, thou hast been honorable ; therefore will I give men for thee, and people for thy life : and v. 5. Fear not ; for I am with thee : I will bring thy seed from the east, and gather them from the west ; I will say to the north give up ; and to the south, keep not back ; bring my sons from far, and my daughters from the ends of the earth.

Christ, when on his way for the accomplishment of the divine purposes towards Zion, and of his promises made to her, may make terrible displays of his power either in righteous rebuke of his church, or in the destruction of her enemies. Gird thy sword upon thy thigh, O most mighty ; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies. Psal. xlv. 4, 5. and lxv. 5. By terrible things in righteousness wilt thou answer us, O God of our salvation. By fire and by his sword, will the Lord plead with all flesh : and the slain of the Lord shall be many. Isai. lxvi. 16.—The Lord at thy right hand shall strike thro' kings in the day of his wrath. Psal. cx. 5.

7. Christ her king, and head over all to the church, is to be rejoiced in by his church, and by all who wish her well ; and by all nations. Let Israel rejoice in him that made him ; let the children of Zion be joyful in their king. Psal. cxlix. 2.—Rejoice in the Lord ye righteous. Psal. xxxiii. 1. Blessed is the people that know the joyful sound—in thy name shall they rejoice—for thou art the glory of their strength—the Lord is our defence ; and the Holy One of Israel is our king. Psal. lxxxix. 15, and on, and xcvi. 1. The Lord reigneth ; let the earth rejoice ;

let the multitude of the isles be glad thereof. My brethren, saith the apostle, rejoice in the Lord—rejoice in the Lord alway ; again I say rejoice. Phil. iii. 1. and iv. 4. To us, clouds and darkness are about him ; but in all events, Christ is on his way towards the accomplishment of his gracious purposes ; and will accomplish them, until Zion shall become a praise in all the earth ; and the kingdom shall be given unto them, and the saints of the Most High shall take the kingdom ; and the mountain of the Lord's house shall be established on the top of the mountain, and shall be exalted above the hills ; and all nations shall flow unto it. Isai. ii. 2. We have always occasion to rejoice, in the perfection of Christ's dominion ; and because of the glorious purposes he will accomplish thereby, according to the injunction of the apostle ; " Rejoice evermore ; pray without ceasing ; in every thing give thanks." There is always reason for rejoicing in the dominion of Christ, whose dominion is perfect ; who will never forsake his church, or fail of accomplishing his gracious purposes toward her, or in any of his promises to her.

There may be times of trouble, in his wisdom, love, and faithfulness, who chasteneth for our profit, whether his church or individual members of it. He is able, and will subdue all things to himself, as saith the apostle, Phil. iii. 21. *According to the working whereby he is able to subdue all things to himself.* He is unchangeable in his truth and faithfulness, and doth all things well. There is always this great consolation for Zion, that her king and saviour reigns ; and, in all events, is on his way towards effecting his purposes, and promises to her. He hath all power, and never will forsake his church ; and will build Zion, until the earth shall be full of the knowledge of the Lord, as the waters cover the sea ; and the fulness of the Gentiles shall come in, and ungodliness be turned away from Jacob. As it is written, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved. There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. Then Christ shall have the
heathen

heathen for his inheritance, and the uttermost parts of the earth for his possession ; and the kingdoms of this world, shall become the kingdoms of our Lord, and of his Christ. Christ in his dominion, will keep events in their progression towards this event, until it shall be completed, in his time, and in the way, and by the means he sees fit. And all the earth shall be filled with the glory of the Lord.— Zion shall shake herself from the dust, and put on strength ; and Jerusalem her beautiful garments. All people, nations, and languages shall serve him.

These things we may say are far off : It may be so— But Abraham, by faith saw Christ's day, when it was far off, and was glad—and let us believe the glorious things spoken of Zion ; behold them by faith, and rejoice therein. In the mean time, it concerns his church, and individuals to keep their garments clean ; lest they cause Zion's King to visit their transgression with a rod, and their iniquity with stripes.—And in a time of threatening aspect, it is for us as God's visible people to reform, and make our ways and doings good—and individually to fear and walk with God, that, whatever times may be in our day, and however far the church may be from her glorious state on earth, we may soon join the church triumphant, whenever removed from the earth ; and be received to a participation of her glory and joy.—Now

8. It is not improper for us to remember, that Christ hath, from the beginning preserved his church to this day. It was first in the family of Seth. To him was born *Enos*. *Then began men to call upon the name of the Lord*. The church, before the flood, was in the posterity of Seth, called *the sons of God*, in distinction from the posterity of Cain. But the church in the posterity of Seth, by joining themselves in marriage with the posterity of Cain, became greatly and universally corrupt, excepting the family of Noah. He was perfect in his generations, that is, his lineage was, by both parents, from Seth, without being ever connected with the posterity of Cain. He was also *a just man, and walked with God*. In Noah and his family God preserved his church, when the rest of mankind were destroyed. After the flood, the church was in the family of Noah ; but soon became greatly corrupted by idolatry.

God

God then selected Abraham, called him, and preserved his church in his family until the coming of Christ. And ever since Christ's ascension, his church hath been preserved, when in the midst of her enemies; and through all persecutions by heathen and papal Rome. And when the western empire, was overrun by a vast multitude of barbarians, the conquerors themselves adopted the religion of those they conquered. But the ignorance and superstition of these conquerors, paved the way for the growth of papal superstition. And through all the persecutions of Papal Rome, Christ hath preserved his church, though for a season, driven into corners. During the power of popery, provoked by the abominable indulgences, and by the errors and superstitions of the church of Rome, some of the ablest and best divines in Germany, so preached against the corrupt doctrines and practice of the church of Rome; and so taught and defended the doctrines of the gospel, as produced the reformed or protestant religion; which soon grew to such a degree of strength, that all the power of the emperor Charles the Vth. could not suppress it. The reformation gave the papal power such a wound, as it never could recover. It hath been bleeding to this day. And the power of the Pope is now in a degraded and very feeble state; and seems nearly destroyed.

The protestant religion soon made its way to England, and the English church cast off the papal yoke; and assumed independence in the reign of Henry VIIIth. After his death, the protestant religion was favoured, or persecuted, according to the opinion of the crowned head: but obtained a permanent establishment in the reign of queen Elizabeth.

Let me now notice Christ's care of his church, in bringing it into this land, where we enjoy civil and religious liberty, worshipping God, every one according to the dictates of his own understanding, without restraint. There were in England many pious persons, who, though they did not deny the church of England being a church of Christ, were dissatisfied with some things in their ritual or liturgy; which, in their opinion, savoured too much of the superstition of Rome. To these they could not conform;

conform ; nor be free from persecution if they did not. Of these were our ancestors, the first settlers of New-England. They first sought an asylum in Holland, and afterward, in the reign of James the first, in this country, and began their first settlement at Plymouth. Their chief consolation in the great hardships they endured, and in their perils, was being beyond the reach of prelatic oppression.

Their flight, by ships with sails, into the American wilderness, was an event, with respect to the church, to which the prophecy Rev. xii. 14, seems almost literally applicable, where it is said, To the woman (i. e. is to the church) were given two wings of a great eagle, that she might fly into the wilderness, into her place. Notwithstanding, the flight of the church into the wilderness of America, may not be the event respected in the above prophecy.

Be this as it may, we may, changing but one word, strictly apply Psal. lxxx. 8. and on, to the coming of our fathers to America, and to their posterity : “ Thou hast brought a vine out of *Europe* : thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river.”

The time since my settlement in this town, hath been an eventful period, and a period of events, greatly important, and interesting to the world, and to this country in particular :—When I chose my text, it was with a design, to give some account of events since my settlement among you ; and to lead your thoughts to a view of Christ the king of his church, as on his way in events, here, and in Europe, towards the accomplishment of his purposes respecting his church, and of his promises to it, or of the glorious things foretold of Zion. But, on having it suggested, and fearing myself, that such historical narrative, would neither be so grateful or beneficial to my hearers ; I in a great measure gave up my design. Nevertheless, the present occasion seems to claim some account of this town, church, &c. The

The town was first settled by such persons and families as came chiefly, if not wholly, from Hartford and Weathersfield, in Connecticut. They came to this town very much together, and their minister came with them, the reverend Mr. *Russell*. In his day two of the judges of king Charles the first, secreted themselves in Hadley, for some time, to elude the search made after them in the reign of his son Charles II. One of these judges died in Hadley. After his death, the other left the town, to go whither he could.

The settlement of the town was in the year 1659, as appears by the monument over the grave of Mr. *Russell*.—The earliest date, which I have found in the records of the town, is in the year 1660.

The town, was at first extensive; within its original limits there are now six or seven towns, *Hadley, Hatfield, South-Hadley, Amherst, Granby, Whately*, and much the greatest part of *Williamsburgh*.

In Hadley have been three ministers of the gospel, who were my predecessors—the Reverend Messrs. *Russell, Chauncey*, and *Williams*.—Mr. *Russell* was the minister of the town thirty-three years, and died aged sixty-six years.—Mr. *Chauncey* lived forty-nine years after his ordination; but probably did not perform the ministerial labours more than about forty-five years, as Mr. *Williams* was settled better than four years before Mr. *Chauncey*'s death.—Mr. *Williams*' ministry was of about twelve years. He died in the 36th year of his age.

My ministry hath been longer than that of either of my predecessors. The small success of it, hath often sunk and wounded my spirit: There hath been indeed, since my settlement, at different times, awakenings in the town of some number, but none so great as of late. How far any former, or the late attention to religion, have been by means of my ministry, I know not. However, I have rejoiced in what hath been, by whatever means, brought about.

With respect to this church, I apprehend there were no church records kept either by Mr. *Russell* or by Mr. *Chauncey*; at least, I never saw any; and those kept by Mr. *Williams*, and any I had made, were burnt with my dwelling

dwelling house, in 1766 : I have therefore no written materials for your information respecting the church, before the burning of my house : after which I recorded the members of it by recollection.

The number then was 141. Since April, 1766, there have been 303 persons added to the church ; but so many have since been taken from us, by death, and other ways, that the church now consists of but 192 members. Since my settlement, there have been ten deacons of this church ; three of them are now living. These are Deacons Oliver Smith, Charles Phelps, and Seth Smith. Before the burning of my house, I kept a register of the deaths among us. When my house was burnt, better than eleven years after my settlement, it appeared to me not worth while to begin the account again, after so great a part of my ministry was past. And the only account I can give you of births and deaths among us, is that, which a member of this church has kindly favoured me with, begun in the year 1773, in which the deaths are 419, and the births 745. The person favouring me with the account, will not vouch the exactness of it : but by it you may be helped to form some judgment of the increase of the town. I doubt not the number of souls is at least doubled since my settlement, and I apprehend you have increased in your interest, in proportion to your number. But the church is far from being increased in a like proportion. This seems to be against us ; an evidence that we do not prosper in our religious, as in our temporal interest—that the inhabitants either regard religion, and the institutions of Christ, less than in time past, or err with respect to their duty ; and thence neglect attending upon the ordinances of the gospel.

The remainder will be, in part, a brief use of the doctrine delivered—but chiefly, in such addresses as are suitable to the occasion of the discourse.

I. *Some use of the doctrine.* The Apostle said to the Corinthians, Thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us. I chose my text that I might say some thing, to make manifest the favour of Christ's name as king in Zion, with dominion over all ; and as on his

way in all events, towards the accomplishment of the glorious things spoken of Zion. In this light I would have you consider events which take place among us in this land, and in the world.

Christ, ever mindful of his church, is, in all things and events, on his way for the accomplishment of his promises to her, in his own time and way.—*Some of you* remember the war of 1755, with France, which terminated in the conquest of all the French dominions in North-America. This delivered us from the annoyance we had long suffered on our frontiers by the French, and by the Indians under their influence. An event which our fathers prayed for, and desired to see, but saw not; which we rejoiced in and were, I hope, thankful to God for. It opened the way for a wide extent of our settlements on lands, which were long before a wilderness.—*More of you* are acquainted with the troubles of our country previous to, and which brought on, the revolutionary war with Great-Britain, which terminated in our independence.—*And still more of you* know the things which have since been in these United States, and since the federal government took place: and are also in a measure acquainted with the late revolution in France, and the uncommon events in Europe. Let us remember, as the use of the doctrine you have heard, that the hand of Zion's king is in all these things; also, that in them, and in what *is*, he hath been, and now is, on his way toward the accomplishing the glorious things foretold of his church, and will be still, and not rest, until he hath compleated them; and will make all events, every one in its measure, subservient thereto. Christ *the wisdom of God, and the power of God*, is able to effect, and will effect, the divine purposes towards Zion. They shall not fail; not any of them. Nor will he rest until he hath made Jerusalem a praise in all the earth. In all wars and fightings, and overturnings, Christ will not forsake or forget his church. The wrath of man shall praise him; and the residue of wrath he will restrain. Therefore let Zion rejoice in her king; in his wisdom, power, truth and faithfulness. But doth not so long a continuance of the comparatively low and afflicted condition of the church, lessen the reason she hath to rejoice in her king? No.

While

While Christ is on his way to exalt his church, he may hold her under discipline, and in a comparatively low condition to prepare her for great prosperity, so as she may be best able to bear it; and as to effect it in the best and safest manner. And though God is able to effect his purpose in the prosperity of Zion, by his immediate power at any time; yet infinite wisdom sees fit to effect what he doth, both in the natural and moral world, by instruments and means; and time is taken and means used for the accomplishment thereof.

II. The doctrine teacheth the wisdom of it, and should resolve us to be sincerely subject to Christ; to be resolved, as Joshua, that we will serve the Lord. Christ's dominion and power, together with his promises to such, ensure their happiness. Therefore is the counsel given, and the declaration made in the context—"Be wise now therefore, and be instructed—Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry. Blessed are all they that put their trust in him." The happiness of such as obey, and the destruction of such as disobey, are made the ground of the exhortation given. Such as are the servants of Christ may live in days of evil and persecution to the church; but this, notwithstanding, and whatever evil or suffering they themselves may endure, one thing is certain, that neither life, nor death, nor things present, nor things to come, nor height, nor depth, nor any other creature; shall be able to separate them from the love of God, which is in Christ Jesus our Lord. They see not the promised prosperity of Zion blow, but all the followers of the Lamb, shall soon join the church triumphant above. See the good of his chosen, rejoice with the joy of his nation, and glory with his inheritance;—shall behold the glory of Christ, and be partakers of the glory and happiness of the saints in heaven with their Lord, and have fullness of joy in his presence. They shall be in the temple of God, and shall no more go out.

III. The doctrine teacheth us in days of darkness, when in fear of evil to Zion, to whom to refer all that concerns it, and with whom to leave his church and cause, viz. with Christ her king; to commit his church to him; commending it to his gracious regard, in his power and wisdom, and to his truth and faithfulness.—In this we may be comforted, that Christ is her king, who hath all

power, and dominion over all,—and will never forget his church, and leave it out of his regard. The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea. Psal. xciii. 4. He is above all the tumults of men and nations, to control and govern them as he pleaseth. Zion may say, The Lord is my keeper. And he that keepeth Israel shall neither slumber nor sleep. All that hate Zion shall be confounded and turned back ; shall be as grass upon the house tops, which withereth before it groweth up. Zion's king will not deliver the soul of his turtle-dove unto the multitude of the wicked. *Arise, O God, plead thine own cause.*

That Christ is head over all to the church, may be our support in the darkest times. The church is his care, and none of his promises to her shall fail. Though his ways are above us, and clouds and darkness are about him, he is on his way thereto, and will do good to Zion, and build Jerusalem. Will appear in his glory, and build Zion, and bless his inheritance. In all overturnings in the earth, Zion shall never be lost. Thy maker is thine husband. Zion is safe in his care and protection : and he never will forsake or forget her. Christ reigns, and nothing can prevent his purposes ; he will accomplish them in his time, and doth all things well, in the best time and manner. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. Isai. ii. 2.

Any further application of the doctrine, by inferences or deductions from it, must be omitted ; for the sake of such addresses and advice as are proper on the present occasion.

I have now compleated the fiftieth year of my ministry among you : am become old, must soon be taken from, and be followed to my grave by you. These things, and that desire of your good, which so many years residence, and ministry among you hath produced, may afford an advantage for being attended to and regarded by you, which ought to be improved by me for your benefit, and make me desirous of so improving it.

I shall first address the aged among my hearers.—Nearly all, who were heads of families, or married persons, when I settled in the ministry here, are in their graves. There is not one couple left, and not more than six or seven individuals of
you

them. Let them, and all of us, far advanced in age, *think a moment*. In how short a time shall we be in the grave with them? How soon must life end with us? Let us be excited to our great concern in this our only state of probation; which is nearly ended, and in which we are candidates for everlasting happiness, or everlasting destruction, according to what we do and are in this life. It is *indeed afternoon*, with all who have passed the forty-fifth year of their age; let them, and let such of us especially, as are advanced much further in years, *Give all diligence to make our calling and election sure*.—Doing with our might what our hand findeth to do, knowing that there is no work, nor device, nor wisdom, nor knowledge, in the grave whither thou goest. The night cometh when no man can work. If we are seventy years of age, or upwards, or if near seventy, our life is well nigh gone. Let our loins be girded about, and our lights burning; and we like unto men that wait for their Lord;—that when he cometh, and knocketh they may open unto him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. Watch therefore, for ye know not the hour; and lest while you sleep, at midnight a cry be made, Behold the bridegroom cometh.—We shall be soon gone; our life draweth near to the grave. 'Tis rather a wonder we have lived so long, than to be expected we shall live much longer. And as our life draweth near to the grave, so let us, more and more dismiss from our regard things temporal, which we are leaving, and shall soon leave forever; and look at things unseen and eternal, to which we are already near, and every moment drawing nearer to. Let not our affections be on things on the earth, but on things above, and seek things above. Let us be much in seeking the grace of God, and in preparation for an heavenly and better inheritance; *A city whose builder and maker is God*: that when the earthly house of this tabernacle shall be dissolved, we may have a building with God, an house not made with hands, eternal in the heavens; that when our flesh and heart shall fail us, God may be the strength of our heart, and our portion forever.

Let us also be much in prayer to God, for those we shall leave behind, when we shall go hence and be here no more: and in particular for those of this town, and of
this

this church ; commending them to the grace of God, and praying, though we die, that God would be with them ; that the great head of the church would be with, increase, bless, and prosper this church ; and add to it such as shall be saved—that it may be increased with the increase of God ;—Keep the unity of the spirit, and of the faith, in the bond of peace ; walking in the faith and order of the gospel ;—that the Holy Spirit may dwell in their hearts, and be poured out abundantly, in its effectual saving influences, upon the inhabitants of the town ; and one generation praise his works to another.

2. Such as are in what may be called mid life, or not far past it, parents and others. All of you not exceeding sixty years of age, and natives of the town, are to be considered as brought up under my ministry. *Say then*, are you indeed christians ? and if not by this time of life, is it likely you ever will be ? God might justly have cut you off before now, and shut you out from any hope forever : but as he hath not, in the greatness of his mercy, your day of grace or time for repentance, is still prolonged : let it not be in vain ; but now seek and turn to God in the belief of his word, and with hope in his mercy through Jesus Christ. *Count his long suffering salvation ;* turn and live. If you still refuse, and after your hardness and impenitent heart, treasure up wrath against the day of wrath ; in vain will you say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. If you continue impenitent, remember, that Christ will be revealed from heaven in flaming fire, taking vengeance on them, that obey not the gospel of our Lord Jesus Christ. Then can your heart endure, or your hands be strong ? Nay, when you shall stand before his judgment seat, to behold the face of your judge will be, I had almost said, worse than hell itself :—and you will wish the mountains and rocks to fall on and hide you, if it was possible, from the face of Christ, when seated on the throne of his glory, and all nations standing before him their judge. Harken then, and now flee from the wrath of the Lamb, from which nothing can hide you, except you repent. For behold he cometh with clouds ; and every eye shall see him, and they also who pierced him : and all kindreds of the earth shall wail because of him. *Even so Amen.* Would to God you may not per-
ish,

ish, and, if you do, that your blood may not be required at my hands. O that I could say, with the same confidence that Paul did, *I am pure from the blood of all men.* It highly concerns me, that you do not perish through my unfaithfulness ; and you, that your blood be not on your own heads, as those who refused to hear. This, our appearing before the judgment seat of Christ, is a matter of solemn importance to me, and to you ; and it concerns both to attend to it as such, with seriousness. Both may have reason to fear. Will not our own heart condemn us ; and if our heart condemn us, God is greater than our hearts, and knoweth all things. What then can we do, but fly to the atonement of Christ, and implore divine mercy in forgiveness, and grace to reform, and do our duty ; to reform our sins and turn to God ?

Let it also be remembered by parents and heads of families, that faithfulness to their children, and to any under their care in their childhood or youth, is an important duty, and highly incumbent upon them. The foundation, not only of their proving persons of good morals, and good citizens, but of their being persons of religion, is laid in their good education. Impressions early made on their minds, are ordinarily of permanent effect. Hence it is said in the sacred scriptures, “ Train up a child in the way he should go ; and when he is old, he will not depart from it.” It is in education that the foundation is laid for the good and usefulness of those who are in their childhood and youth : it prepares them for benefit by other advantages they may enjoy ; for being benefitted, for instance, by publick instruction ; for hearing the word preached, and for being benefitted by it. Under God, religion in our children, depends upon parental education, instruction and counsel, more than upon any one thing else. Families are as nurseries of young trees for transplantation ; from them children, when of proper age, are removed to their station in the church or state, or both ; and commonly prove such in both, as they were formed to be, by their domestic education. Therefore, if you regard, either the welfare of your country, or of the state, or of the town, or the prosperity of the church of Christ in it, or the respectability and good reputation of your children, and of any you educate, or religion in them, their present or their future good, and your comfort and satisfaction in them ;
and

and if you would deserve well, either of the church or state ; or if you regard your account to be given to God of that which he hath commanded, and made your duty towards such as he, in his providence committed to your care in their youth, then do your duty to them in their education : train them up to government and order ; in their youth teach them their creator, his will and commands, and to remember their creator ; and bring them up in the nurture and admonition of the Lord. That of education is a duty often enjoined in the word of God ; but in it, I apprehend, most parents and heads of families are greatly deficient. Be intreated to reform neglects therein, and to attend to your duty in this, with care and diligence, and faithfulness, and with all the wisdom given you ; and ask all the wisdom you need therein, of God. If you do your duty in this, you will do worthily in your generation ; and then we may hope a generation will rise who shall excell the preceding, do worthily in their day, and be an honor to their parents. Let me leave it in charge with you to do your duty in the education of your children, as you regard their good and your comfort, and the will and command of God ; and as you regard the good of society, and the prosperity of Zion ; and as you would, in your places and measure, be subservient to both. And if you neglect your duty to your children in their education we are not to expect the respectability of your children, or of the town, or the prosperity of the church in it, in their day. I pass on now,

3. To our young people, and the youth of the town.

These deserve a large share of my regard, and of all who wish well to their country. The hope of man, is in those that are young ; in the rising generation. Let me charge you, my young friends, by the love and grace of God in Christ, and the good hope given us through grace, and by all the goodness of God to you, to remember your Creator in the days of your youth ; and early to seek the grace of God, and divine wisdom. These are the words of divine wisdom, and therefore of Christ, who is the *wisdom* of God. “ Those that seek me early shall find me. My fruit is better than gold ; and my revenue than choice silver. Now therefore hearken unto me O ye children ; for blessed are they that keep my ways.—Whoso findeth me, findeth life, and shall obtain favor of the Lord.—They that

that hate me love death. Wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

The wise man, in a review of all his vain search after satisfaction in the things, enjoyments, and pleasures of this world, is brought to this result. *Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole of man.* We are told of wisdom elsewhere in the scriptures, that "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven;—then did he see it, and declare it, he prepared it, yea, and searched it out. And unto man he said, *Behold the fear of the Lord, that is wisdom.*" Thus God himself, infinite in knowledge and understanding, hath said, and said it to men, and therefore saith it to you, that *the fear of the Lord is wisdom.*

Now, if you believe not me, believe God, in what he himself saith. *The fear of the Lord, that is wisdom.* You cannot be wiser than to fear God, nor can you be wise without this. If you truly fear God, you shall be his children, and he will be your God, and your everlasting portion: and he will give you to see the good of his chosen, to rejoice with the joy of his nation, and to glory with his inheritance. He will shew you his salvation, and bring you to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. Therefore, that you may receive a kingdom which cannot be shaken, *serve God acceptably, with reverence and godly fear.* And see that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. To such in particular as we call *young men*, and *young women*, it may be well to observe. You will soon be upon the stage where your fathers were before you. *Instead of the fathers shall be the children.* The welfare of the town in your day, of yourselves and others, (and how far *after your day*, we know not) depends upon your being persons of prudence and industry, of exemplary morals, of sober discreet, and pious deportment; both followers, and examples, of that which is good. And upon your piety or real religion, depends the salvation of
your

your souls, and probably of the souls of your children, and the maintenance of religion, and the continuance, and prosperity of the church of Christ, in the place of your fathers' sepulchres. Be they sober, discreet, exemplary, and pious in your walk ; so shall you be blessings in your generation—an honor to the place where you shall dwell, and, in the words of the apostle, *the glory of Christ*. But I must remember, that I am now addressing the youth, as well as young men and women. Therefore *to both*. Seriously think of this, and say it to, or within yourselves. God now offers, and invites me to his great and everlasting salvation, to his love, glory and happiness with God. And then will you, or dare you, in reply, say to God, *I reject, I despise your salvation, and will not accept your offer?* Such a verbal reply to God, offering his everlasting salvation by Christ to you, and inviting you to it, is too fearful to think of. Why then will you daily say this to God in your practice ? Are not actions as perfectly understood by God as words ? And do not actions speak louder than words ? But as long as you neglect, and practically turn away from the offer of salvation by Christ, you do, by your practice, say to God, *I slight, I despise, reject, and will not have, your offered salvation : If Christ died that I might have it, be it so ; but I will not have it*. Why hath God, in this, borne with you so long, and not let loose his hand and cut you off ? It is because he is God, and not man. It is in his patience and long suffering, divinely great and marvellous : abuse it no longer ; nor any longer so provoke the Most High, and the God of our salvation, to anger ; but hear and obey his voice. Remember now your Creator in the days of your youth, while the evil days come not—when thou shalt say I have no pleasure in them.

Such as are young, are ready to defer religion to some time hereafter. This is the direct road to perdition ; in which many have gone down to it : it must be left by you, or it will bring *you* also to everlasting destruction. You might be dissuaded from this road to destruction, if it was not for the blinding and infatuating influence of sin. Capable of knowing, that continuing in the road to destruction will bring you to it, you would not continue therein, if you were not under the bondage, and stupefaction of sin, in the chains of which Satan is dragging you down to hell :

hell : nor is there any to deliver you from his captivity, but Zion's king, who is able to bind, and deliver you from the *strong man armed*, and to lead captivity captive.— While you continue in the ways of sin, don't think it an insult, if I say to you ; Have you not understanding enough to know, that continuing in the direct road to a place will bring you to it ? You will say you have. Why then do you act as if you had not ?

You hope to escape hell, and by continuing to defer religion, continue in the direct road to it ; and having reason sufficient to know, that continuing in the way to it will bring you there, leaves you without excuse. But the God of this world hath blinded the eyes of them who believe not. Being determined upon religion hereafter, affords no prospect of being religious hereafter, but that you will not. Sin is of hearthardening tendency ; and, according to the connection of cause and effect, you will be more likely to defer hereafter than now ; being more habituated to sin, more unwilling to forsake it, and more disposed to defer religion than you now are. The same reluctance to religion grows greater, stronger and stronger, by longer continuance in sin ; and will continue to *defer*, and *defer*, and *defer*, until destruction cometh. You need therefore beware of deferring. Some among us of late have, as we hope, chosen religion, and turned to God. Have you not souls to be saved or lost, as well as they ? Mind then the things which belong to your everlasting peace. It is reluctance of heart to religion, and deadness in sin that you must be awakened out of, or perish.—But you are deep in it, and it is beyond the power of man to deliver you from it : and what can we do but teach and exhort you, and pray that Zion's king would awaken you by his word and spirit ; and by his power and grace take possession of your hearts, and reign in, as well as over you :—May he who, when on earth, unstopped the ears of the deaf, and opened the blind eyes, deliver you from spiritual blindness and stupidity ; and open your hearts to attend to his word, as he did Lydia's, to attend to the things which were spoken of Paul. I shall now,

4. Close my addresses, with one to the congregation collectively. So long as my ministry hath already been, must mind myself, and you, that the end of it is near. When God told Moses that his death was near, Moses, under

this warning, prayed that God would set a man over the congregation, who might go out, and come in before them ; that they might not be as sheep which have no shepherd ; and the book of Deuteronomy, in which he also minded them of the things God had done for them, may be considered as his dying charge to the congregation.—I indeed am not, in the manner Moses was, warn'd of my death as near ; but it is as plainly declared to me in the Providence of God, as it was to Moses by the words of God spoken to him. Moses, as hath been mentioned, warn'd of his death as near, prayed God would set a man over the congregation, &c. My desire and prayer is, and hath long since been, that one may succeed me in the ministry among you, of greater ministerial gifts, and a more able, faithful, and successful minister than I have been. Reading the book of Deuteronomy, you will find exhortations to obedience, and warnings against disobedience, and these enforced by motives, of their own good in the divine favour and blessing, and of the displeasure of God, and evil to them, as they should obey or disobey the word of God.—Some of them I shall adopt. In *general*, That you fear God, and keep his commandments, statutes, and laws, that so God may be with you, and bless you as his people. In *particular*, Love the Lord your God, and keep his commandments always. It is not a vain thing for you, because it is your life. Take heed not to forget the covenant of the Lord your God, (his word, and his will, as therein revealed.) Keep his statutes and commandments, that it may go well with you ; and teach them to your children after you. Observe to do as the Lord your God hath commanded. Turn not aside to the right hand, or to the left. Fear the Lord all your days. Hear, observe, and do, that it may be well with you. Much more might be added from Moses, which I must omit, and proceed.—Moses died, but the congregation of Israel continued. Ministers of the gospel are not suffer'd to continue, by reason of death ; but their churches and congregations, continue, from generation to generation. Jacob said to the church and people of God, when in his family, Lo I die, but God will be with you. May he be with you, after my death : may Christ neither leave nor forsake this church. Fear the Lord, and obey the voice of his servants. Be excited every one to this ;
and

and Christ the great shepherd of the sheep will not forsake you. *Thou Lord hast not forsaken them that seek thee.* All of you who shall fear the Lord, be whatever may in time, and in temporal respects, shall be blessed and happy in God their portion. *Blessed is every one that feareth the Lord:* that walketh in his ways. The truth of this, if not before, all shall know, when we shall all *stand* before the judgment seat of Christ. How happy shall all that feared the Lord then be; to hear Christ the judge say to them, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:* and how dreadful will it be for others to hear him say to them, *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* But one or the other, will be heard by all, as their sentence from the mouth of the Judge, according as they lived a life of religion here, or in the neglect of it. Let us by real religion prepare for that day, and to meet our Judge, at his appearing. So much of sloth and sin, as I have to confess and lament, and need mercy in the forgiveness of, through the atonement of Christ, calls for abasement before God: and it is for you also to consider, how much of disregard you have to answer for.

How can, either preacher, or hearers, escape the wrath to come, but by flying to the atonement of Christ, and to divine mercy, through the atonement of his blood, for forgiveness, the only hope we can have? Have I done all that I could, and ought, for the salvation of souls? or have you attended upon the preaching of the word, with all that constancy, attention, and practical regard that you ought to have given it? If we try ourselves at the bar of conscience, will not our own heart or conscience condemn us? And is not God greater than our hearts, and knoweth all things? That we must stand at the bar of Christ, who perfectly knows our hearts, and upon whom no imposition can possibly be passed, is a solemn consideration. We may be disposed to turn from it; but put it not by—say not to it, *Go thy way for this time.* It may be of great benefit to entertain, and seriously to meditate upon it; may serve to awaken us to duty, and to convince us that we have not, and cannot have, any hope, but divine mercy to forgive us our sins, thro' the atonement of Christ made for sin; and it may serve to bring

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us, with confession of our sins to flee for refuge to to it, and to lay hold on the hope set before us, Christ, and the atonement of his blood, cleansing from all sin. If our iniquities are not forgiven, and our sins covered, we must sink, and be forever lost under a heavy weight of guilt, which the atonement of Christ's blood only can take away, and deliver us from. What then can we do? How shall we escape the wrath of God, if we neglect Christ the saviour, and the salvation by him? Nay, it is for you, and for me, to repent and believe, and to fly to our only hope *Christ*, and the mercy of God to forgive, thro' the atonement of his blood. If we neglect this hope in unbelief, we shall come into condemnation, and perish. "If thou, Lord, shouldest mark iniquity, O Lord, who shall stand? But there is forgiveness with thee—I wait for the Lord, my soul doth wait, and in thy word do I hope." If we come into final condemnation, we may mutually upbraid, and accuse one another, and not afford each other any relief, but an aggravation of our misery.—*God be merciful to me a sinner*, is the language, we ought to hold before God; and with the same shame and abasement, that the publican did. Christ and divine mercy through him are all our hope: thereunto, my friends and brethren, both you, and I, must flee.

We must acknowledge an abatement, of the awakening and attention to religion, not long since among us; tho' many appear still to be more thoughtful and religiously disposed, than heretofore. Wherever there is any thing of divine gracious influence remaining, may it continue, and be perfected, by the power of the Holy Ghost, in true conversion, growth in grace, and to final salvation. Let none quench the Spirit, but implore its permanent and saving influences. *Cast me not away,—and take not thy holy spirit from me*. May the spirit not leave us, but return in its still more abundant influence. The Lord be with you, incline your hearts thereto, and give you wisdom, to walk with him in all his ways, commandments, statutes and ordinances. May the secure, hardened, and impenitent, awake out of sleep; and reform their disregard and neglect of God and religion. Make religion your first and chief care: and in the way of diligence, and duty, trust the providence of God in the things pertaining to this life; according to the direction of our Saviour

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our and Lord. Seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.

It only remains to leave with you some directions or advice.---I have been carried so great a length already, that, of the directions I thought to have given, some must be omitted, and others contracted. In years past, this church, and town, have enjoyed as great a share of union and peace, if not greater, than is common for churches and towns to enjoy. I am not so self-partial and stupid as to think this hath been owing to any pulpit talents in me. It hath been the goodness of God, disposing your minds and hearts, to peace and union among yourselves. May the God of peace be with you, and bless you—protract your peace—and multiply grace, mercy, and peace to you.

But whatever opinion I may have of you, as a people disposed to peace, and following after the things which make for peace, I think there is danger, and not far off, of dissension among you. Placing a meeting house, and settling a minister, either of them endanger the union and peace of a town, or society ; and if yours should be tried by both of these together, which is the present prospect, blame me not, if I fear lest your peace be injured. I entreat you let brotherly love continue. And whenever it may be endangered, be the more careful of it, and the more in your endeavors to preserve it. Study the things which make for peace, and things whereby one may edify another. In such things wherein the opinion of others may be properly asked, and taken,—for instance where a meeting house ought to be placed, either submit to the major voice of the town, or in a friendly manner refer it to the opinion of judicious and indifferent men, rather than risk the evils of strife and contention. Lest any root of bitterness springing up trouble you.

2. Respecting Sectarians causing divisions—In the words of the apostle, I beseech you bretheren, mark them who cause divisions and offences, contrary to the doctrine which ye have learned ; and avoid them. For they that are such, serve not the Lord Jesus, but their own belly ; and by good words and fair speeches, deceive the hearts of the simple. Those, commonly called Baptists among us, have no pretence of any sufficient ground for separation from our churches ; save such of them as hold we are not churches of Christ, because baptized in infancy ;

infancy ; and that therefore they cannot partake with us at the table of the Lord.—Such of them as allow us to be churches of Christ, notwithstanding our practice of infant baptism, and can partake with us, these have no occasion for separation from our churches : for we are ready to baptize them, at the age, and in the mode, they think proper ; and when baptized, to receive them to our communion.

3. Let me charge you strictly to observe the sabbath, and carefully to keep yourselves from the profanation of it, a growing, and God provoking sin of the land at this day. This and other things, which I now blend with it, I thought to enlarge upon ; but forbear for the reason already given, and only say—Reform sabbath breaking—Reform the neglect of the public worship of God—and the neglect of any divine institutions.—Ye shall keep my sabbaths, and reverence my sanctuary.—Keep mine ordinances, and walk in them. I am the Lord your God. Reform also the neglect of brotherly reproof, and of church discipline. Observe brotherly reproof according to divine command, both in the old and in the new testament. When our Saviour commands us, to tell a trespassing brother his fault between him and thyself alone, remember, that hearing or knowing, that another hath done it, we are not to think to be enough. The command is to all, and no one is excused from the thing enjoined, because of what another, or others have done.—All who know, or are credibly informed, of a brother's crime, are, one as well as another, to tell him his fault.—This probably would make him sensible of his error, and put him upon a care to amend it ; when the reproof of one, or of two only, and nothing heard of his fault or error from any other, might be thought by him to proceed from some prejudice or ill will in the one, or two, or perhaps three, who may have kindly mentioned his fault to him ; and therefore not have any proper effect with the offender.

4. Tattling is a fault too common among men. This, in spreading evil reports of others, avoid yourselves, and discountenance in others ; and for the obvious reason given in the scriptures. *Where no wood is, there the fire goeth out ; so where there is no talebearer, the strife ceaseth.* Talebearing, is the very fuel of strife and ill will, and is to be avoided and discountenanced, by all who de-
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sire the blessings of love and peace in society. When we hear any thing bruited of others, it is a good rule to talk to them of it, rather than to talk of it about them. Observe this rule therefore. When you hear a report to the disadvantage of another, let it die with you, saying nothing of it to any one, unless it be of something too material to be disregarded ; and then, let the person of whom it is reported, be the first to whom you mention the thing reported. It may be ten to one, that you will find the report without any, or having but a very slender foundation, and to arise more from mistake than truth.

5. See that none of you who are, or may be heads of families, neglect the worship of God with your families.— Be examples to them of the worship of God ; and of all that is good. To neglect the worship of God in your families, and the example of that which is good, is bringing them up as without God in the world. Carefully attend also to the religious instruction of your children and domestics, in their youth. Neglect not this as you regard the good of your children, and that of society, or of the church of God among you, and the cause of Christ. The first foundation for religion, as hath been observed, is laid in domestic education ; and without it you will in ordinary, in vain expect to see the superstructure.

Whether this discourse will profit you I know not.— But in composing it, and many times during my ministry, I have thought of Peter's words to our Saviour. " Master we have toiled all the night, and have taken nothing ; nevertheless, at thy word, I will let down the net." God grant a draught.

6. Take heed, all of you, that you be true disciples of Christ ; followers of the Lamb. We may all leave this world, before Christ will appear in his glory and build Zion, and Jerusalem put on her beautiful garments, and be a praise in all the earth. Nevertheless, there is no want of motives to religion, sufficient to teach us the wisdom of it.

In whatever age of the world, or state of the church on earth, the real disciples of Christ may live, and whatever they may suffer here, still they may rejoice in the Lord ; not only because Christ will effect all the glorious things spoken of Zion, but in this, that Christ is their Saviour and Lord, and will be their portion forever ; and whatever he may, for kind and wise purposes, allot them here, he will

soon receive them to himself, to be with him; and they shall be forever with the Lord, delivered from all evil, and in everlasting rest, holiness, and happiness with God. "Be wise now therefore, be instructed; serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish. Blessed are all they that put their trust in him." To fear God and keep his commandments, is the whole of man. To man, said God, *Behold the fear of the Lord, that is wisdom.* May God give you all this wisdom, and multiply grace, mercy, and peace to this church and town.

To close—with a particular respect to the doctrine of the discourse, I add—Not only see that you be yourselves, subject to Christ, but leave the care of Zion, or of his church, with her king. He is ever mindful of his church, and will accomplish all promises made to her; and is ever on his way towards it, as his wisdom and goodness direct. With respect to their accomplishment, as saith the prophet, *at the end it will speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry,*

Christ will comfort Zion, and make her wilderness like Eden, and her desert like the garden of the Lord. The mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and all people shall flow unto it. All nations shall be gathered to the name of the Lord—The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea—As truly as I live, said the Lord to Moses, all the earth shall be filled with the glory of the Lord. He is of one mind, and who can turn him? and what his soul desireth, even that he doth—and known unto God are all his works from the beginning of the world. *The Lord reigneth, let the earth rejoice—rejoice in Christ Jesus—Rejoice evermore,* saith the apostle.—He that keepeth my commandments, saith Christ, he it is that loveth me—Grace be with all them that love our Lord Jesus Christ in sincerity, saith the Apostle, and he is become the author of eternal salvation unto all them that obey him. Therefore believe his gospel, obey him, and be of good comfort—rejoicing in the Lord evermore. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. *AMEN.*

